1: Nimuendajú E-5 (1929-1936) 1946 SO8 Timbira SO8

608 362 At pepkahą'k a man specially appointed and his assistant cut off the long occipital hair of the Falcons' pinčwę'i and of the King Vultures' "friends" of either sex. The clipped hair is united in a tuft and suspended from a tree outside the village.

608 364 Further, on certain occasions it devolves on the hąpín and pinčwę'i to clean the streets used for ceremonies in which their friends take part. Thus, at the pepkahą'k festival the friends of the pepkahą'k cleaned the radial paths from the performers' maternal homes to the plaza; and the King Vultures' friends cleaned the radii on which this order appeared for their main ceremony. The kinswomen of the persons on whose behalf this service is rendered always pay the workers with food. It should be noted, however, that at other festivities street cleaning devolves on definite societies.

608 In certain ceremonies a man carries his hąpín astride his shoulders. Thus, at a terminal vų'tę' solemnity the Little Falcon, a boy of about four, straddled his hąpín's neck, for the maternal uncle who had bequeathed the office to him and was the child's proper introducer was no longer living. At the pąrąre race of the terminal ceremony in both phases of initiation the two new class leaders ride on the shoulders of their hąpín.

608 575 In other cases "friends" serve as quasi-protectors of ceremonial performers. Thus, when the down-covered Little Falcon parades round the boulevard at the close of the Mummers' festival, his friends protect him against the Agoutis swarming around in order to tear the glued down from his body. At the inspection of new class leaders toward the end of pepyé their hąpín, with transversely extended sword clubs, seemed to bar the older age class from access to the hut of seclusion, but finally they left the way clear. For this act the two leaders' kinswomen brought bowls of food, which were put in front of the defenders' houses. At the close of their festival the pepkahą'k assembled with the King Vultures in a house, where the pinčwę'i of the former glued falcon down on them; when the Falcons approached, the friends of the pepkahą'k denied them ingress, holding poles in transverse position, and were rewarded with meat pies.

794 608 On the eve of the King Vulture ceremony the members' pinčwę'i have a special duty while the pepkahą'k and the King Vultures chant in the plaza. Spreading over their own backs the mats the pepkahą'k have made for the King Vultures, the girls formed a close circle round the dancers in order to shield them from the nocturnal cold. For this service they had received an advance payment of small meat pies from the King Vulture's kinswomen and in addition retained the mats.

608 171 From personal experience I know only a single phenomenon somewhat parallel to this hąpín bond of the Timbira, viz., the maĩtúma institution among the Šipaya, a tribe on the Rio Iriry, a large affluent of the lower Xingú. These people speak a language similar to Tupí and are in every respect close to the Yurúna. Their maĩtúma seems to have been connected with the cult of their national and war spirit, Kumãpári. In any case during zetabĩa, a purely religious festival dedicated to this spirit, those wishing to become maĩtúma were obliged to step before his wooden statue (upáši) and to utter their wish. On behalf of the spirit the medicine-man would reply and blow tobacco smoke at the suppliants, who then jointly drank fermented manioc. The maĩtúma bond obliged partners not to quarrel with each other, to manifest mutual respect and helpfulness, and to abstain from indecent speech in each other's presence. In Portuguese both the Šipaya and the Timbira render the terms maĩtúma and hąpín, respectively, by *"compadre."*[108]

[108] Nimuendajú, Bruchstücke, 1028.